

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ  
 ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

“And they imagine kinship between Him and the jinn, whereas the jinn know well that they will be brought before (Him). Glorified be Allah from that which they attribute (unto Him)” (*al-Saaffaat* 158-159). In his commentary to this verse, Ibn Katheer writes,

Mujahid said, “The polytheists said, ‘The angels are the daughters of Allah, exalted be He above what they say.’ Abu Bakr said to them, ‘Who are their mothers?’ They answered, ‘The daughters of the best of the jinn.’” Ibn Zaid and Qatada both made statements similar to that of Mujahid... Al-Aufi narrated on the authority of ibn Abbas, ‘The enemies of Allah alleged that He- The Most Honorable and Most High- and Iblees were brothers. And Allah is much greater than this grave allegation.’”

## How does Allah s revelation reach them?

Since they are responsible for their actions, there is no doubt that the revelation of Allah must reach them and establish “the proof” against them. But how does this occur? Do they have messengers from among themselves like humans do or are the same human messengers also sent to them?

Allah says in the Quran,

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

O you assembly of jinn and mankind, came there not unto you messengers of your own who recounted unto you of MY tokens...”

(*al-Anaam* 130). This verse shows that Allah sent messengers to them. But this verse does not make it clear who these messengers were; were they jinn or man? The Arabic word used in the verse, *minkum* [translated by Pickthall as “of your own”], could imply either that the messengers were of the same species as the jinn or it could imply that the one human messenger was sent to both of them together. Consequently, there is a difference of opinion concerning which is meant. Basically, there are two opinions on this point. The first opinion is that the jinn received messengers of their own kind. This was the opinion of al-Dhuhhaak. Ibn al-Jauzi said that this is the most obvious meaning of the verse. Ibn Hazm said that no human messenger was also a messenger to the jinn before the Prophet Muhammad (peace be upon him).

The second opinion is that all of the messengers that were sent to the jinn were humans. Al-Suyooti stated in *Luqat al-Marjaan* that the majority of the early and later scholars stated that the jinn never had a messenger or prophet from their kind; this opinion was related from ibn Abbas, Mujahid, al-Kalbi and Abu Ubaid.<sup>1</sup>

What makes the latter opinion seem stronger is the statement of the jinn upon hearing the Quran,

إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ

“They [the jinn] said, ‘O our people, lo, we have heard a scripture which has been revealed after Moses...’” (*al-Ahqaaf*30). But this verse is still not a clear proof for this particular question.

The debated question does not require any action on the part of the Muslims, nor is there any clear text concerning it; therefore, there is no need to discuss this question in any greater detail.

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<sup>1</sup> Quoted in *Lawaami al-Anwaar*, vol. 2, pp. 223-4.

## The message of Muhammad (peace be upon him) is for both jinn and humans

The Prophet Muhammad (peace be upon him) was sent to both jinn and humans. Ibn Taimiya stated, “There is agreement on this principle among the Companions and those that followed their way and the leaders of the Muslims and the rest of the different groups of Muslims, the *ahl al-sunnah wa al-jamaa* and others. May Allah be pleased with all of them.”

What suggests this is the challenge of the Quran to both the jinn and humans to compose a work similar to the Quran. Allah says in the Quran,

قُلْ لِّبِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Say: Verily, though mankind and jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they would be helpers, one of another” (*al-Israa* 88).

Some of the jinn quickly became believers when they heard the Quran recited. The Quran states,

قُلْ أَوْحِيَ إِلَيَّ إِلَهِي أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

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<sup>1</sup>Ibn Taimiya, *Majmoo al-Fatawa*, vol. 19, p.9.